

The Glory of the LORD *filling the House of* GOD:

A

S E R M O N

PREACHED ON

The THIRTEENTH of AUGUST, 1775.

AT THE

O P E N I N G

O F A

N E W C H A P E L,

A T

Lewes in Suffex.

BY THE REVEREND
HENRY PECKWELL, M.A.

Late of EDMUND-HALL, OXFORD; and
Chaplain to the Most Honourable the Marchioness
Dowager of LOTHIAN.

The LORD shall be unto thee an everlasting Light,
and thy GOD thy GLORY.

THE WORD OF GOD.

L E W E S:

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T O T H E
I N H A B I T A N T S
O F T H E T O W N O F
L E W E S,
A N D T H E
C L I F F E.

AS my Intention, in preaching the following SERMON, was the Welfare of my Fellow Creatures, I could not, when requested to publish it, refuse to let it appear. I have endeavoured, as nearly as possible, to send it out in the Manner in which it was delivered. If any Thing should seem different, let the Candour of the Hearers impute it to the Difficulty of recollecting what I never expected to make public, or had, at the Time I preached it, a single Note of.

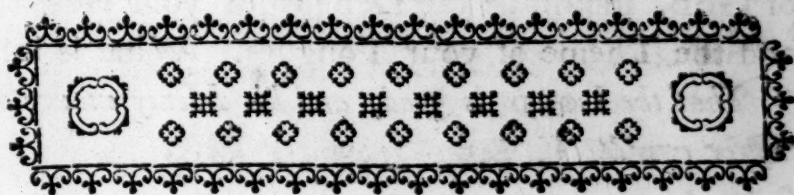
*I hope all who read it, and you in particular, will look upon it as “ the plain and artless Expression of a Gospel-Minister’s Concern for the
“ People,*

“ People, and not in the least intended to establish
 “ the Reputation of an Author.”

*My present Distance from the Press must be
 esteemed a sufficient Apology for any little Inaccu-
 racies, if any should happen, in the Publication.*

CHICHESTER,
 August 18, 1775.





Second Book of Chronicles, ch. v. v. 14.

*The Glory of the LORD had filled the
House of GOD.*

FEW Men, in their sober Moments, expect to escape Death; fewer still live as if, when Death shall come, they should enter into a World of Misery, or a State of never-ending Bliss. That one of these States will be the everlasting Portion of all who hear me, I am well persuaded; and therefore, as a dying Man, my Desire is to discharge my Duty, and deliver my Soul: And for you, who are also dropping into Eternity, my Prayer is, that you may be filled with the *Glory of the LORD* below, and for ever be made Partakers of it above. In order to this, it will be necessary that the Subject

B

of

of their Praise, who had assembled in the House of GOD, should be the Delight of your Hearts, and the Theme of your Tongues. What is it?
 “ *That the LORD is good, and his Mercy endureth*
 “ *for ever.*”

In the Exercise of this Mercy, and in the Display of its Glory, INFINITE WISDOM has been pleased to use a Variety of *Types* and *Shadows*. The Language of them all may be summed up, in what the *Baptist* said, when pointing unto JESUS, *Behold the Lamb of GOD, who taketh away the Sin of the World*. This is my Business here: To point out to my poor, perishing Fellow Creatures (what they are too apt to neglect) a Remedy for the Disease of Sin, a Pardon for a guilty Conscience, and Hope for a trembling Sinner; that they who are *Flesh of my Flesh, Bone of my Bone*, my Fellow Sinners, my Countrymen, and Men of the same County with myself, may *flee from the Wrath to come*, and be *filled with the Glory of GOD*.

I am quite aware of the Contempt which I am likely to meet with from some, and the Risque I run, of laying under the Displeasure of others; but, when I consider that your eternal Happiness

is at Stake, that you must be either filled with this Glory, or lay under the Wrath of God for ever, how can I hesitate a Moment? Let Calumny do her worst, and Malice pour out all the *Venom of Asps*, which lays under her Lips; I may, I must, I will warn you of your Danger, and beg of God to let you see it.

I know that Prejudice is a jaundiced Medium, and discolours every Object. It blackens the best Intention, and misinterprets the kindest Conduct. To avoid this, would to God you were persuaded my Design is not to offend: Far be it from me to apply Force to your Minds, or offer any Insult to your Understandings. I am here, as a Man of *like Passions with yourselves*, lying, naturally, under the same Condemnation—A man, who to the vilest cannot say, *Stand by, I am holier than thou art*; but with the self-condemn'd am constrained to declare, *Of Sinners I am the Chief*. In this Situation, I am here to lay the Truth before you. How will it be possible to escape, if we neglect God's great Salvation?

One Favour I have to beg. Search the Oracles of Truth. God's holy Word is put into your Hands, in a Language which you understand.

Pin not your Faith upon my Sleeve; but read, and judge for yourselves. If any Sentiment should drop from my Lips, which *the Mouth of the LORD hath not spoken*, reject it: But whatever is declared agreeable to his revealed Will, receive it; *not as the Word of Man, but as it is in Truth, the Word of GOD.*

As a Minister of the Church of England, I exhort you, who are Members of it, to consult its Principles. The least Attention will soon convince you, that I advance Nothing but what its Articles justify, and its Assemblies, in the most solemn Manner, pray for. Doctrines, which not only every Clergyman of the Establishment, but every legal Dissenting Minister, subscribes to, and which evince, that *the LORD is good, and his Mercy endureth for ever.*

Solomon, who was raised up, in the Room of David his Father, *had built a House for the Name of the LORD GOD of ISRAEL. The People were assembled, the Trumpeters and Singers were as one, to make one Sound to be heard in praising and thanking the LORD, who had performed the Word that he had spoken; and when they lift up their Voices with the Trumpet, and Cymbals, and Instruments of Music,*
and

and praised the LORD, saying, For he is good; for his Mercy endureth for ever; the House was filled with a Cloud, even the House of the LORD, so that the Priests could not stand to minister, by Reason of the Cloud; for the Glory of the LORD had filled the House of GOD.

How glorious this Day! Has it been exceeded by any, except that, when the Holy Ghost descended, visibly, upon the Disciples? What Joy must have filled the Hearts of these devout Worshipers! The very King himself cried out, when he saw the well-known Symbol (Exod. xxiv. 16; xl. 34.) of the Divine Presence, *And will GOD, in very Deed, dwell with Men on Earth? Behold! Heaven, and the Heaven of Heavens, cannot contain thee! How much less this House, which I have built!* 2 Chron. vii. 18. What is the Glory of the Christian Church? We do not look for Signs, and Wonders, and visible Manifestations. The Glory of the Christian Dispensation consists in the invisible Presence of King JESUS, pardoning, renewing, strengthening, and comforting the Souls of his People; or, to advert to a well-known Petition, “cleansing our Hearts by the “Inspiration of his holy Spirit.” I must premise, that this Temple typified the LORD JESUS
CHRIST,

CHRIST, *in whose Face the Glory of GOD shineth,* and through whom a poor Sinner, *as the Stranger which was not of GOD's People Israel, coming, and praying towards this House,* may have his Prayer heard, and Sins forgiven. But my Intention is to speak of this House, as that whereof CHRIST *is the chief Corner-Stone;* and shew how the *Glory of the LORD* fills it, and what Effect that Glory has upon those, to whom it is manifested.

The Apostle thus addresses the Church of Corinth: *Know ye not that ye are the Temple of GOD—Know ye not that your Body is the Temple of the HOLY GHOST.* And again, *Ye are the Temple of the LIVING GOD.* Hence I proceed to shew how the Glory of the LORD fills this Temple, and what Effect it produces, what a mighty Change is wrought, when the LORD answers the Prayers of his People, unitedly crying, *Thy Kingdom come.*

GOD's Glory is manifested both in a Way of *Holiness* and *Mercy*. When a poor Sinner beholds unspotted Purity, he fears and trembles. When Mount *Sinai* burnt with Fire, and the LORD shewed his Glory, the *Israelites* stood amazed. Thunders rattled in their Ears: Lightnings flashed in their Faces: They heard the
Voice

Voice of GOD promulgating a *just and holy Law**. Now, they, *who are under the Law, are under the Curse. The Soul that sinneth, it shall die.* If the *Israelites* were struck with Dread and Horror, when they heard it given, what must a wretched Sinner feel, who falls under the heavy Penalties of this holy Law? O! flee; *flee from the Wrath to come.* Take Refuge in a dear REDEEMER'S Arms. He redeems from the Law. Put all your Hope, your Confidence, your Trust in him; or, to use the Apostle's Words, *Believe in the LORD JESUS CHRIST, and you shall be saved.*

When GOD'S Glory, made known in a Way of Holiness, fills the House (I speak metaphorically) the Heart of Man; it makes him feel what a Den of Thieves a Sinner's Bosom is. He sees himself corrupt, and cries, *Unclean! unclean!* and with the Sailor, *What shall I do to be saved?* Abraham, the Father of the Faithful, the Friend of GOD, when he saw this Glory, says, *I am but Dust and Ashes.*—Job, *I abhor myself in Dust and Ashes.*—Isaiah, (the heavenly Host were then crying *Holy, Holy, Holy,*) *Woe is me, I am undone; for I am a Man of unclean Lips, and dwell among a People of unclean Lips.*—John, when he beheld

* The Moral Law contain'd in the Ten Commandments.

beheld it, fell down as dead. O, Sir! How will you stand, when GOD shall lay Judgment to the Line, and Righteousness to the Plummets? What will you do? My Heart bleeds over poor Sabbath Breakers, Swearers, Drunkards, and unclean Persons. I have great Heaviness and continual Sorrow in it, for my Brethren, according to the Flesh, who going about to establish their own Righteousness, will not submit to the Righteousness of GOD. What will become of them, at that great and awful Day, when the LORD shall appear with all his holy Angels? They will cry to the Rocks and Hills to fall upon them, and cover them from the Wrath of the LAMB.

Thus the Glory of GOD, manifested in a Way of Holiness, writes the Sentence of Death in a Sinner's Heart. Now his Eyes forget to sleep, his Eye-Lids no longer slumber. He waters his Couch with his Tears. He smites upon his Breast, and cries, GOD be merciful to me, a Sinner.

The Hand which kills, will make alive. He who, as the Captain of the LORD's Host, lets fly an Arrow of Conviction at a Sinner's Bosom; as the Physician of Sin-sick Souls, will pour the
Balm

Balm of Gilead into the Wound, and bind up the broken Heart. This Subject leads me to shew

The Glory of God, in the Manifestation of his Goodness and Mercy:—What Comforts it brings,—what Effects it produces. And here I shall have an Opportunity of rectifying a prevailing Mistake, viz. that vital Religion makes a Person melancholy. Was ever a poor condemned Criminal made melancholy by a free Pardon; a Debtor made sad by the Payment of his Debts, and the Restoration of his Liberty?*

Did

* Psalm cxxvi. 1. When the LORD turned again the Captivity of Zion, we were like them that dream.

2. Then was our Mouth filled with Laughter, and our Tongue with Singing: Then said they among the Heathen, the LORD hath done great Things for them.

3. The LORD hath done great Things for us, whereof we are glad.

If Deliverance from a temporal Captivity could produce such Joy in the *Israelites*, and strike the very Heathen with Admiration, what must be the Effect of

C

God's

Did it fill the Prodigal's Heart with Dulness, Stupidity, and Melancholy, when his Father's Arms were thrown about his Neck, and the best Robe put upon his Back? Impossible! Can Deliverance from Death and Hell, Forgiveness of all Sin, Restoration to God's Favour, Security in his Love, "Means of Grace, and Hope of "Glory," make a poor Sinner sad,—melancholy? Yea, it can, when God's Favour gnaws like *the Worm that never dies*; and *elect Angels*, and *the Spirits of just Men made perfect*, who enjoy it, cry, like those in Hell, for *a Drop of Water to cool their Tongues*. But till then, the Exhortation is, *Rejoice in the LORD always; and again, I say, rejoice*. This Joy, arising from a Sense of being reconciled to God, flows from his Right Hand in Streams of Comfort to *us* here below; above, they drink it at the Fountain Head.

You

God's *visiting and redeeming his People* (a) from the Guilt, Misery, and Punishment of Sin? *Joy unspeakable, and full of Glory in them*, (b) and *Joy in the Presence of the Angels of God* (c). Hence arises the Advice of the Poet,

"Retire, and read thy Bible, to be gay."

(a) Luke i. 68.—(b) 1 Peter i. 8.—(c) Luke xv. 10.

You have heard of Angels leaving Heaven. They accompanied their LORD to Earth. They left their Place, but did not leave their Song. On Earth, at Night, among the Shepherds, they sang, *Glory to GOD in the Higheſt, and on Earth Peace, good Will towards Men*. If Angels, who are only Spectators of GOD's good Will to Man, thus praise and adore, ſhall Man be ſilent? ſulky? melancholy? No! No! Touch our Hearts, O LORD; tune our Tongues, that "with Angels, "and Archangels, and all the Company of "Heaven, we may laud and magnify thy glorious Name, evermore praising thee, and ſaying," *Glory to GOD in the Higheſt, and on Earth Peace, good Will towards Men*; or with the devout Worſhippers, at the Dedication of Solomon's Temple, *Praise the LORD, for he is good; for his Mercy endureth for ever*.—But to be more particular,

When a guilty, ſelf-condemn'd, ſelf-loathing Sinner ſees a Gleam of Hope, he ſcarcely thinks it poſſible that ſuch a Rebel can be taken into Favour with his LORD; as when the LORD turned away the Captivity of Zion, (a) his Soul is as one that dreams. Like thoſe Diſciples who,

C 2

when

(a) Pfalm cxxvi. 1, &c.

when they saw the LORD, his pierced Hands and Feet, he believeth not for Joy and Wonder (a). If Guilt and Shame do not stop his Mouth, he says, with some of old, *I am unworthy to be called thy Son; not worthy even that thou shouldst enter under my Roof*, much less fill my Heart with *thy Goodness, and that Mercy which endureth for ever*. In short, he feels, and feelingly declares, (what many confess on a most solemn Occasion) “ I am not worthy so much as to gather up the Crumbs that fall from thy Table” (b). Mercy is welcome News. The melting Pity, which flows from his Saviour’s Eye, as in the Case of Peter, makes Tears flow bitterly from his own, on Account of Sin. *A Spirit of Supplication is poured down*. He now begins to pray, and mourn for him whom he has pierced (c). Every Sentiment of his Heart may be resolved into *GOD is good, and his Mercy endureth for ever*. Thus, *the Glory of the LORD filleth the House of GOD*.

As the House decays, the Lustre of this Glory increases: As when Gideon broke his Pitchers, the Lamps were seen (d). Only three Days ago, I visited the Bed of a Man, apparently at the Point

(a) Luke xxiv. 41.—(b) Liturgy.—(c) Zach. xii. 10.—
(d) Judges vii. 20.

Point of Death. The Sweats were come on; his Diffolution stared him in the Face; but the Glory of the LORD filled his Soul. He owned, " GOD was the best Friend he had ever found; " and his Mercy, exercised through the Death " of a bleeding Saviour, all he wanted; and declared, that, as a dying Man, he could say, " with Stephen, LORD JESUS, *into thine Hands I* " *commend my Spirit.*" (a) Thus GOD's Glory filled the House.

Are not some saying, O! that I may die the Death of the righteous; that my latter End may be like his! *Amen.* GOD grant it may. Then I shall have my Wages. Then my Soul will be satisfied; and my dear Fellow Sinners be my *Crown of rejoicing in the latter Day.* Then we shall live, and sing his Praises, who is good, and whose Mercy endureth for ever.

But one, who *has tasted that the LORD is gracious*, is enquiring, How fresh Manifestations of his Favour are to be obtained? We here find, that while they were unanimous in Praises, and Thanksgivings, the Glory of the LORD appeared. The Way to obtain new Mercies, is to be thankful

(a) Acts vii. 59.

ful for those already received. While we praise and adore, the LORD hears and blesses. Prayer is the Language of the indigent; and Confession becometh the guilty: But Praise is the Overflowing of a Heart, captivated by the *Beauty of Holiness*, and enraptured with the Goodness of the LORD, and the Mercy which endures for ever. Now abideth Confession, Prayer, Praise. These three, but the greatest of these, is Praise: For when all our Wants shall be supplied, and *Prayer* shall find no Place; when no fresh Guilt can be contracted, and *Confession* shall be of no further Use; *Praise* will remain for ever: And that Theme, which the Spirits of the just above, and all the redeemed below, delight in, be eternally ringing through the ethereal Arch; *The LORD is good, and his Mercy endureth for ever.*

Psalm ciii. 1. *Bless the LORD, then, O my Soul; and all that is within me, bless his holy Name.*

2. *Bless the LORD, O my Soul, and forget not all his Benefits.*

3. *Who forgiveth all thine Iniquities, who healeth all thy Diseases.*

4. *Who*

4. *Who redeemeth thy Life from Destruction; who crowneth thee with loving Kindness, and tender Mercies.*

Pfalm cxxxvi. *O give Thanks unto the Lord, for he is good; for his Mercy endureth for ever.**

But in this mixed State, some *hang their Harps upon the Willows* (a). Instead of enjoying the Privileges of those, who *return to Zion, with everlasting Joy upon their Heads*, they tread in their Master's Steps, and are *Men of Sorrow*, and *acquainted with Grief*. Besetting Iniquities make them afraid. Backslidings of Heart cause them to tremble. They object, How shall Man, who is *born to Trouble, as the Sparks fly upwards, dare to sing?* Or a Creature, surrounded with innumerable Foes, presume to rejoice? Now, notwithstanding "the LORD doth not despise the sighing
" of the contrite, nor the Desire of such as be
" sorrowful," (b) yet the *Walls of Jericho* fall down, when the People blow their Horns, and
shout

* The everlasting Mercy of GOD is mentioned no less than six-and-twenty Times in this Psalm.

(a) Psalm cxxxvii. 2.—(b) Liturgy.

shout his Praise (a). *Paul* may mourn over a Body of Sin, and Death: Complain of the Want of *Power*, when the *Will* is found; but he obtains the Victory, when he gives GOD the Praise. Thanks be to GOD, through JESUS CHRIST, our LORD.

Jehoshaphat's Instruction is in Point, and the Success with which it was crowned, confirms the Truth I am advancing.

Edom, Moab, and Ammon came up against *Judah*. Their Company was great, their Malice greater. *Jehoshaphat*, King of *Judah*, asks Help of the LORD. JEHOVAH promises his Presence, and Safety. Hence the good King takes Occasion to gather the *Inhabitants of Jerusalem*, and give them this Advice:

2 Chronicles xx. 20. *Believe in the LORD your GOD, so shall you be established; believe his Prophets, so shall ye prosper.*

21. *And when he had consulted with the People, he appointed Singers unto the LORD, and that should praise the Beauty of Holiness, as they went out before the*
the

(a) *Joshua* vi. 20.

the Army, and to say, Praise the LORD, for his Mercy endureth for ever.

What was the Consequence?

22. *When they began to sing, and to praise, the LORD set Ambushments against the Children of Ammon, Moab, and Mount Seir, which were come against Judah, and they were smitten.*

23. *And the Children of Ammon and Moab stood up against the Inhabitants of Mount Seir, utterly to slay and destroy them; and when they had made an End of the Inhabitants of Seir, every one helped to destroy another.*

No Sin can stand against us, when we rely on GOD's Promises, and praise his Name. *This is our Victory, even our Faith.* They asked to be delivered, GOD gave them to triumph. When they began to sing, and praise, their Enemies fell before them. May GOD give you *like precious Faith with them.* Go thou, and do likewise, who art mourning over besetting Sins, and wrestling with inbred Corruptions. Thou hast GOD's Promises, and GOD's Oath, that *they shall not prevail,* notwithstanding *thou hast no Might in thyself.*

D

Take

Take up the good old Doxology, which (as one says) “Eternity itself will not wear thread-bare,” and praise the LORD, *for his Mercy endureth for ever.*

Permit me, now, to descend to a short, yet more particular Application, and to conclude.

First, then, I address myself to you, who have never beheld God’s Glory, neither trembled at his Holiness, nor seen his great Salvation. What remaineth for you? *A certain, fearful looking-for of Judgment, and fiery Indignation; weeping, and gnashing of Teeth.* The LORD JESUS CHRIST shew you Mercy. Sinners (and when I give you that Name, I mean not to express the least Anger, or Disrespect, but the Compassion of my Soul, and the Feeling of a Fellow Sinner’s Heart) Sinners, the LORD help you, and pour down upon you *a Spirit of Grace and Supplication, that you may mourn for him whom you have pierced.*

2dly, To such Mourners. You have seen God’s Holiness, and a Sense of it has filled your Hearts. Astonished, you have cried out, What shall we do to be saved? And even now are laying at the Foot of the Cross, weeping, smiting upon your Breasts,

Breasts, and saying, God be merciful to us Sinners. Guilty Souls, lift up your Eyes; see yonder, on *Calvary's Mount*, the Mercy of the LORD, flowing down to Men in Streams of Blood;—Blood, *that cleanseth from all Sin* (a). Lay by your Fears, ye guilty; the LORD is good. Away with your Doubts, ye mourning Souls; *his Mercy endureth for ever*. This opens a Way,

3dly, To Men, who have experienced God's Goodness, and who can praise him for his sovereign Grace. *He hath loved you with an everlasting Love, and therefore with loving Kindness hath he drawn you* (b). The Favour of Mortals is fickle; the Applause of Men unsteady; but the Favour of the LORD is durable Riches, and his Love unchangeable as himself. The same Mercy, which speaks Peace to the returning Sinner, since it endures for ever, is an everlasting Arm, underneath the Israel of God. The more confidently you rely upon this blessed Arm, the greater Glory will be given to God; the more Peace, Comfort, and Victory will you receive: For it was while the Worshipers adored, and praised him, saying, *Praise the LORD, for he is good; for his Mercy endureth for ever*, that God's Glory filled the House.

I now

(a) 1 John i. 7.——(b) Jeremiah xxxi. 3.

I now conclude, with beseeching the *Father of all Mercies*, and “the Giver of every good and perfect Gift,” to fill your Hearts, and this House, with his Glory. May all my Fellow Labourers, who shall hereafter stand up here, in the Name of the LORD, find *their God their Glory*. May the LORD’s Goodness fill their Souls, and his everlasting Mercy be the Theme of their Tongues, the Substance of their Ministry, and the Delight of their Hearers. To it I commend you, and the Souls of my poor Fellow Sinners, who are *perishing for Lack of Knowledge*. May they, may we, may the *Ends of the Earth praise the LORD*; *for he is good, and his Mercy endureth for ever.—Amen.*

F I N I S.

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